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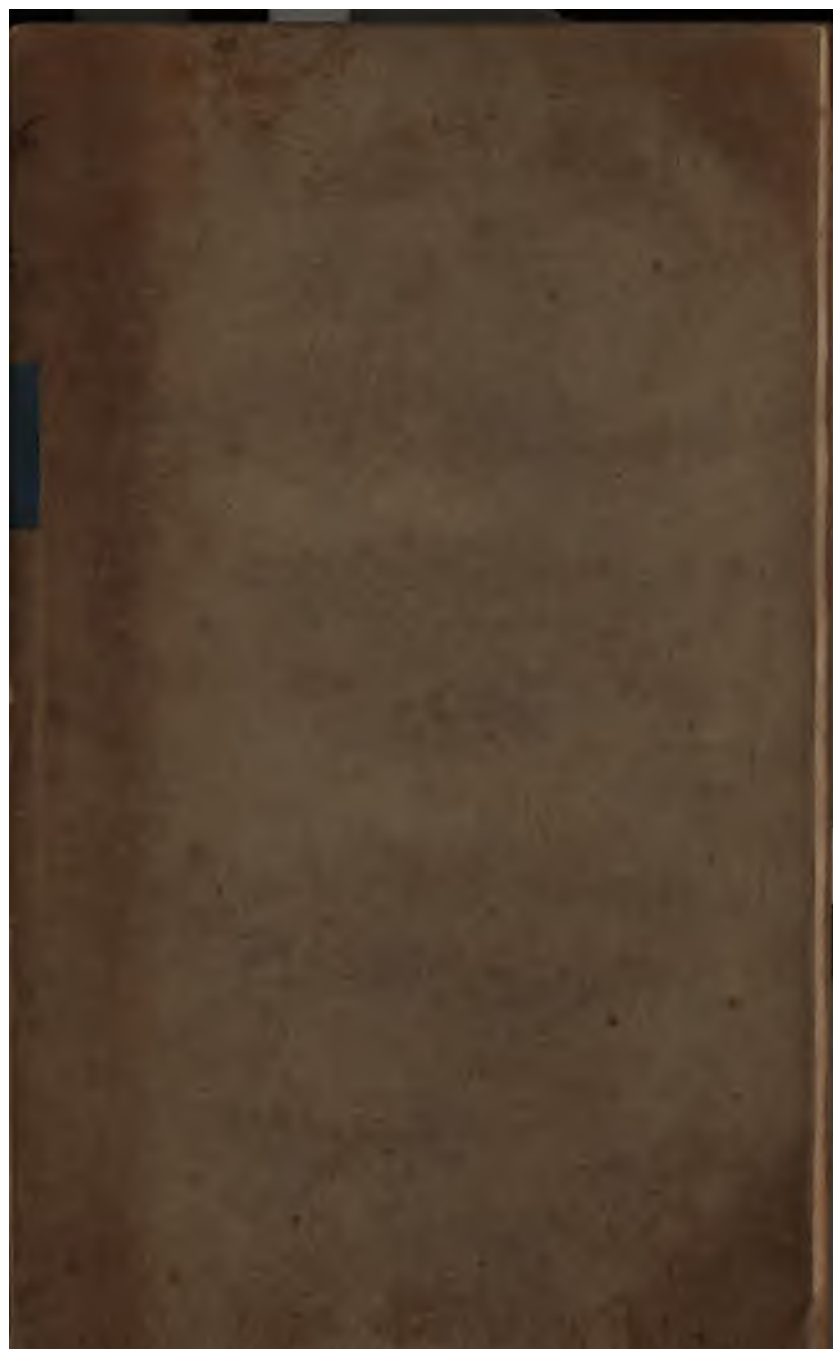
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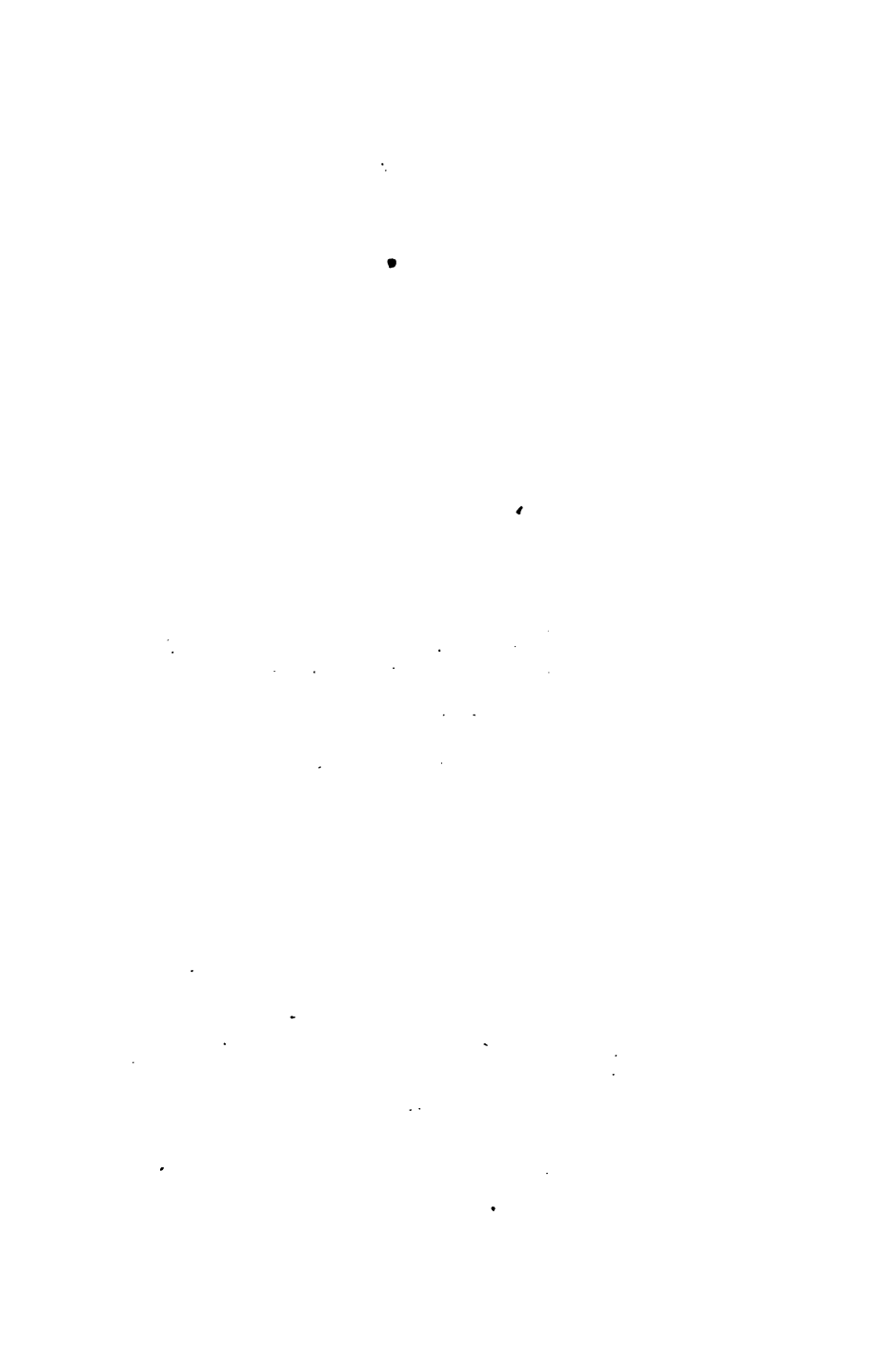
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**PLAIN DIRECTIONS**  
**FOR**  
**READING TO THE SICK.**



*L.H. 1826.*

PLAIN DIRECTIONS

FOR

READING TO THE SICK.

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BY THE

*REV. JOSEPH HORDERN, M.A.*  
*VICAR OF ROSTHERNE, CHESHIRE,*  
*AND CHAPLAIN TO THE EARL OF CARRICK.*

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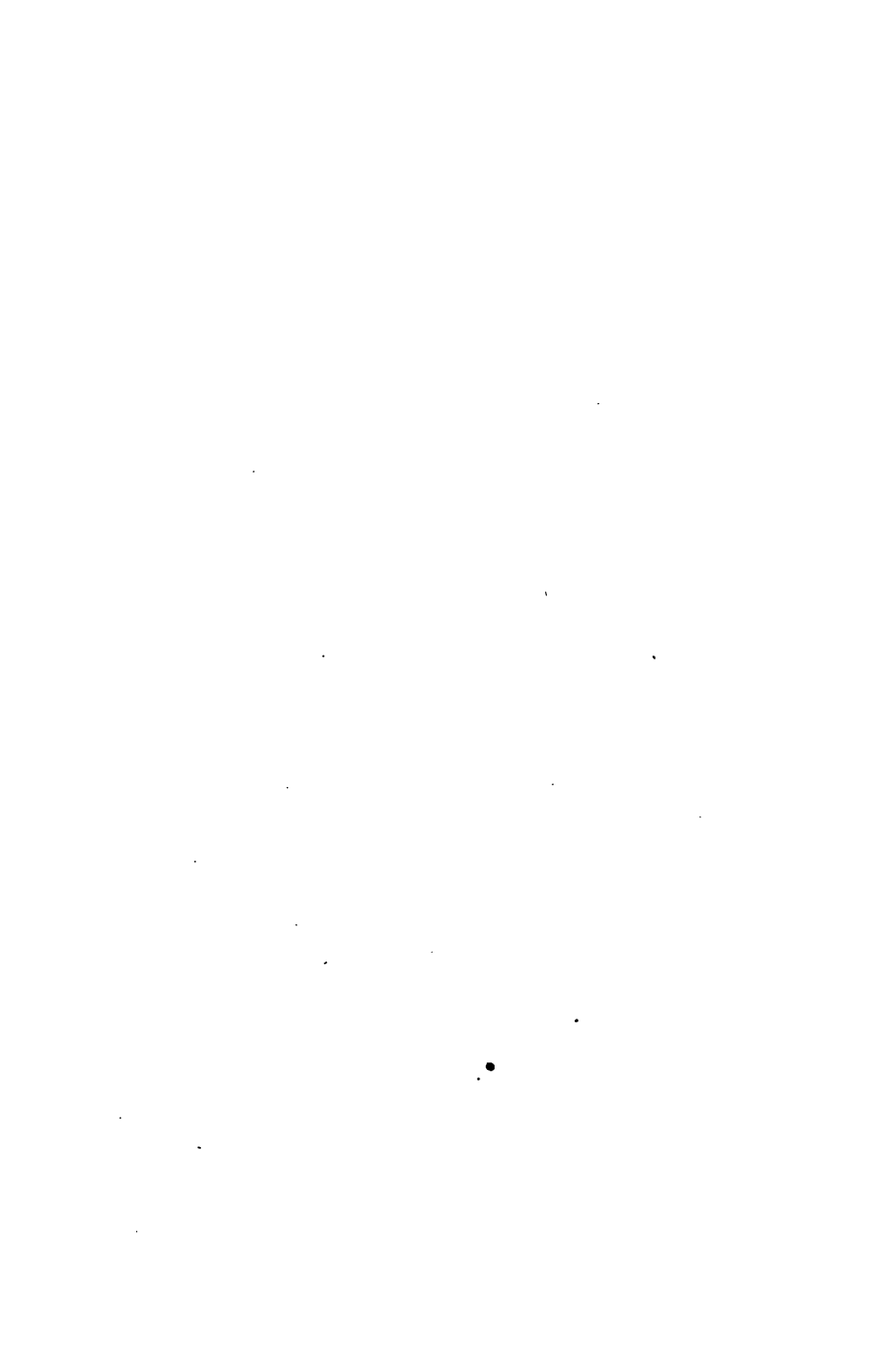
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THE OFFICE  
FOR THE  
VISITATION OF THE SICK.

---

*When any Person is Sick, notice shall be given thereof  
to the Minister of the Parish; who, coming into  
the sick person's house, shall say,*

PEACE be to this house, and to all  
that dwell in it.

*When he cometh into the sick man's presence he shall  
say, kneeling down,*

Remember not, Lord, our iniquities,  
nor the iniquities of our forefathers:  
Spare us, good Lord, spare thy people,  
whom thou hast redeemed with thy most  
precious blood, and be not angry with  
us for ever.

*Answer.*—Spare us, good Lord.

*Then the Minister shall say,*

Let us pray.

Lord, have mercy upon us.

*Christ have mercy upon us.*

Lord, have mercy upon us.

OUR Father, which art in heaven,  
hallowed be thy name. Thy kingdom  
come. Thy will be done in earth, as it  
is in heaven. Give us this day our daily  
bread. And forgive us our trespasses,  
as we forgive them that trespass against  
us. And lead us not into temptation,  
but deliver us from evil. Amen.

*Min.* O Lord, save thy servant;

*Ans.* Which putteth his trust in thee.

*Min.* Send him help from thy holy  
place;

*Ans.* And evermore mightily defend  
him.

*Min.* Let the enemy have no advan-  
tage of him;

*Ans.* Nor the wicked approach to hurt  
him.

*Min.* Be unto him. O Lord, a strong  
tower.

*Ans.* From the face of his enemy.

*Min.* O Lord, hear our prayers.

*Ans.* And let our cry come unto thee.

*Minister.*

O LORD, look down from heaven, behold, visit, and relieve this thy servant. Look upon him with the eyes of thy mercy, give him comfort and sure confidence in thee, defend him from the danger of the enemy, and keep him in perpetual peace and safety; through Jesus Christ our Lord. Amen.

HEAR us, Almighty and most merciful God and Saviour; extend thy accustomed goodness to this thy servant who is grieved with sickness. Sanctify, we beseech thee, this thy fatherly correction to him; that the sense of his weakness may add strength to his faith, and seriousness to his repentance: that if it shall be thy good pleasure to restore him to his former health, he may lead the residue of his life in thy fear, and to thy glory: or else, give him grace so take thy visitation, that, after this painful life ended, he may dwell with thee in life everlasting; through Jesus Christ our Lord. Amen.

*Then shall the Minister exhort the Sick Person after this form, or other like.*

DEARLY beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, strength, health, age, weakness, and sickness. Wherefore, whatsoever your sickness is, know you certainly, that it is God's visitation. And for what cause soever this sickness is sent unto you; whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord laudable, glorious, and honourable, to the increase of glory and endless felicity; or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly Father; know you certainly, that if you truly repent you of your sins, and bear your sickness patiently, trusting in God's mercy, for his dear Son Jesus Christ's sake, and render unto him humble thanks for his fatherly visitation, submitting yourself wholly unto his will, it



shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

*If the Person visited be very Sick, then the Curate may end his exhortation in this place, or else proceed.*

**TAKE** therefore in good part the chastisement of the Lord: For (as Saint Paul saith in the twelfth Chapter to the Hebrews) whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. These words,



good *brother*, are written in holy Scripture for our comfort and instruction; that we should patiently, and with thanksgiving, bear our heavenly Father's correction, whensoever by any manner of adversity it shall please his gracious goodness to visit us. And there should be no greater comfort to Christian persons, than to be made like unto Christ, by suffering patiently adversities, troubles, and sickness. For he himself went not up to joy, but first he suffered pain; he entered not into his glory before he was crucified. So truly our way to eternal joy is to suffer here with Christ; and our door to enter into eternal life is gladly to die with Christ; that we may rise again from death, and dwell with him in everlasting life. Now therefore, taking your sickness, which is thus profitable for you, patiently, I exhort you, in the name of God, to remember the profession which you made unto God in your Baptism. And forasmuch as after this life there is

an account to be given unto the righteous Judge, by whom all must be judged, without respect of persons, I require you to examine yourself and your estate, both toward God and man ; so that, accusing and condemning yourself for your own faults you may find mercy at our heavenly Father's hand for Christ's sake, and not be accused and condemned in that fearful judgment. Therefore, I shall rehearse to you the Articles of our Faith, that you may know whether you do believe as a Christian man should, or no.

*Here the Minister shall rehearse the Articles of the Faith, saying thus :*

**DOST** thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the

right hand of God the Father Almighty ; and from thence shall come again at the end of the world, to judge the quick and the dead ?

And dost thou believe in the Holy Ghost ; the Holy Catholic Church ; the Communion of Saints ; the Remission of sins ; the Resurrection of the flesh ; and everlasting Live after death ?

*The Sick Person shall answer,*

All this I steadfastly believe.

*Then shall the Minister examine whether he repent him truly of his sins, and be in charity with all the world ; exhorting him to forgive, from the bottom of his heart, all persons that have offended him ; and if he hath offended any other, to ask them forgiveness ; and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power. And if he hath not before disposed of his goods, let him then be admonished to make his Will, and to declare his Debts, what he oweth, and what is owing unto him ; for the better discharging of his conscience, and the quietness of his Executors. But men should often be put in remembrance to take order for the settling of their temporal estates, whilst they are in health.*

*These words before rehearsed may be said before the Minister begins his Prayer, as he shall see cause.*

*The Minister should not omit earnestly to move such sick persons as are of ability to be liberal to the poor.*

*Here shall the sick person be moved to make a special Confession of his sins, if he feel his conscience troubled with any weighty matter. After which Confession, the Priest shall absolve him (if he humbly and heartily desire it) after this sort.*

OUR Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences: And by his authority committed to me, I absolve thee from all thy sins, in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

*And then the Priest shall say the Collect following.*

Let us pray.

O MOST merciful God, who, according to the multitude of thy mercies, dost so put away the sins of those who truly repent, that thou rememberest them no more; open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in him, most loving Father, whatsoever hath been decayed by the fraud and malice of the devil, or by his own carnal



will and frailness ; preserve and continue this sick member in the unity of the Church ; consider his contrition, accept his tears, assuage his pain, as shall seem to thee most expedient for him. And forasmuch as he putteth his full trust only in thy mercy, impute not unto him his former sins, but strengthen him with thy blessed Spirit ; and when thou art pleased to take him hence, take him unto thy favour, through the merits of thy most dearly beloved Son Jesus Christ our Lord. Amen.

*Then shall the Minister say this Psalm,*

*In te, Domine, speravi. Ps. lxxi.*

IN thee, O Lord, have I put my trust ; let me never be put to confusion : but rid me, and deliver me in thy righteousness ; incline thine ear unto me, and save me.

Be thou my strong hold, whereunto I may alway resort ; thou hast promised to help me ; for thou art my house of defence and my castle.

Deliver me, O my God, out of the

hand of the ungodly : out of the hand of the unrighteous and cruel man.

For thou, O Lord God, art the thing that I long for : thou art my hope even from my youth.

Through thee have I been holden up ever since I was born : thou art he that took me out of my mother's womb : my praise shall always be of thee.

I am become as it were a monster unto many : but my sure trust is in thee.

O let my mouth be filled with thy praise : that I may sing of thy glory and honour all the day long.

Cast me not away in the time of age : forsake me not when my strength faileth me.

For mine enemies speak against me ; and they that lay wait for my soul take their counsel together, saying : God hath forsaken him, persecute him, and take him ; for there is none to deliver him.

Go not far from me, O God : my God, haste thee to help me.

Let them be confounded and perish that are against my soul: let them be covered with shame and dishonour that seek to do me evil.

As for me, I will patiently abide alway: and will praise thee more and more.

My mouth shall daily speak of thy righteousness and salvation: for I know no end thereof.

I will go forth in the strength of the Lord God: and will make mention of thy righteousness only.

Thou, O God, hast taught me from my youth up until now: therefore will I tell of thy wondrous works.

Forsake me not, O God, in mine old age, when I am gray-headed: until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

Thy righteousness, O God, is very high, and great things are they that thou hast done: O God, who is like unto thee?

Glory be to the Father, and to the Son, and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

*Adding this.*

O Saviour of the world, who by thy Cross and precious Blood hast reedeemed us, Save us, and help us, we humbly beseech thee, O Lord.

*Then shall the Minister say,*

THE Almighty Lord, who is a most strong tower to all them that put their trust in him, to whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore thy defence ; and make thee know and feel, that there is none other Name under heaven given to man, in whom, and through whom, thou mayest receive health and salvation, but only the Name of our Lord Jesus Christ. Amen.

*And after that shall say,*

UNTO God's gracious mercy and protection we commit thee. The Lord bless



thee, and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace, both now and evermore. Amen.

*A Prayer for a Sick Child.*

O ALMIGHTY GOD, and merciful Father, to whom alone belong the issues of life and death ; look down from heaven, we humbly beseech thee, with the eyes of mercy upon this child now lying upon the bed of sickness : Visit him, O Lord, with thy salvation ; deliver him in thy good appointed time from his bodily pain, and save his soul for thy mercies' sake : That if it shall be thy pleasure to prolong his days here on earth, he may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in his generation ; or else receive him into those heavenly habitations, where the souls of them that sleep

in the Lord Jesus enjoy perpetual rest and felicity. Grant this, O Lord, for thy mercies' sake, in the same thy Son our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

*A Prayer for a Sick Person when there appeareth small hope of recovery.*

O FATHER of mercies, and God of all comfort, our only help in time of need; we fly unto thee for succour in behalf of this thy servant, here lying under thy hand in weakness of body. Look graciously upon him, O Lord: and the more the outward man decayeth, strengthen him, we beseech thee, so much the more continually with thy grace and holy Spirit in the inner man. Give him unfeigned repentance for all the errors of his life past, and stedfast faith in thy Son Jesus; that his sins may be done away by thy mercy, and his pardon sealed in heaven,

before he go hence and be no more seen. We know, O Lord, that there is no word impossible with thee ; and that, if thou wilt, thou canst even yet raise him up, and grant him a longer continuance amongst us : Yet, forasmuch as in all appearance the time of his dissolution draweth near, so fit and prepare him, we beseech thee, against the hour of death, that after his departure hence in peace, and thy favour, his soul may be received into thine everlasting kingdom, through the merits and mediation of Jesus Christ thine only Son, our Lord and Saviour. Amen.

*A commendatory Prayer for a Sick Person at the the point of departure.*

O ALMIGHTY GOD, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons ; we humbly commend the soul of this thy servant, our dear

*brother*, into thy hands, as into the hands of a faithful Creator, and most merciful Saviour: most humbly beseeching thee, that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb, that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee. And teach us who survive, in this and other like daily spectacles of mortality, to see how frail and uncertain our condition is; and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting, through the merits of Jesus Christ thine only Son our Lord. Amen.

*A Prayer for Persons troubled in mind  
or in conscience.*

O Blessed Lord, the Father of mercies, and the God of all comforts; we beseech thee, look down in pity and compassion upon this thy afflicted servant. Thou writest bitter things against him, and makest him to possess his former iniquities; thy wrath lieth hard upon him, and his soul is full of trouble: but, O merciful God, who hast written thy holy Word for our learning, that we, through patience and comfort of thy holy Scriptures, might have hope; give him a right understanding of himself, and of thy threats and promises; that he may neither cast away his confidence in thee, nor place it any where but in thee. Give him strength against all his temptations, and heal all his distempers. Break not the bruised reed, nor quench the smoking flax. Shut not up thy tender mercies in displeasure; but make him to hear of joy and glad-



ness, that the bones which thou hast broken may rejoice. Deliver him from fear of the enemy, and lift up the light of thy countenance upon him, and give him peace, through the merits and mediation of Jesus Christ our Lord. Amen.

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*The Communion of the Sick.*

The Collect.

ALMIGHTY, everliving God, maker of mankind, who dost correct those whom thou dost love, and chastise every one whom thou dost receive ; we beseech thee to have mercy upon this thy servant visited with thine hand, and to grant that he may take his sickness patiently, and recover his bodily health (if it be thy gracious will;) and whensoever his soul shall depart from the body, it may be without spot presented unto thee ; through Jesus Christ our Lord. Amen.

*The Epistle.* Hebr. xii. 5.

MY son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth he chasteneth; and scourgeth every son whom he receiveth.

*The Gospel.* St. John, v. 24.

VERILY, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

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*On the Acceptance of our Devotions.*

Collect for the Second Sunday after the Epiphany.

Read Psalms 4, 142, 143, 119, from verse 169.—6th chapter 2nd Chronicles, from verse 14.—9th chapter of Daniel, from verse 3 to 20.—11th chapter of St. Luke, to verse 14.—18th chapter to verse 14; or the following texts:—

Psalm 57, 17th verse. Evening, morning, and at noon day, will I pray and cry aloud, and he shall hear my voice.

Romans, 12th chapter, 12th verse. Rejoicing in hope, patient in tribulation, continuing instant in prayer.

Ephesians, 6th chapter, 18th verse. Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints.

St. John, 14th chapter, 13th and 14th verses. Whatsoever ye shall ask in my name that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name I will do it.

Hebrews, 13th chapter, 15th verse. By him, therefore, let us offer the sacrifice of praise continually; that is, the fruit of our lips, giving thanks to his name.

First Epistle of St. John, 5th chapter, 14th verse. And this is the confidence that we have in him; that is,



if we ask any thing according to his will he heareth us.

*Remark to the Sick Person.*—That our prayers must be offered up with truth and sincerity, with trust in God's mercy and resignation to his will. That whether in sickness or in health we always stand in need of his mercy. That our prayers tho' they need not be very long, must be fervent and constant, for a constant spirit of prayer, "is in short, the only strong bulwark against temptation and sin, the only sure guard of piety and a good conscience, no man indeed can be a faithful servant to God, a real friend to goodness, a serious practiser of duty, without a constant tenour of devotion."—(*Barrow.*)—That we must pray for the pardon of our sins and for the assistance of the holy spirit.—That all our prayers must be offered up through the merits and mediation of our Redeemer Jesus Christ, through whose intercession alone they can be received

at the throne of grace: "for it is the sacrifice of Jesus that *hallows* and *consecrates* all our prayers and good works, the best of which have so many sinful defects and imperfections cleaving to them, as would render them abominable to the pure and Holy God, were they not purged and expiated by this great propitiation."—(*Scott's Christian Life.*)

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*Resignation to the Will of God.*

Collect for the Fourth Sunday after Easter.

Read Psalms 11th, 34th, 37th, 46th, 62nd.—Genesis, 22nd chapter to verse 20th.—Isaiah, 26th chapter.—Daniel, 6th chapter from 11th verse.—Matthew, 9th chapter, from verse 20 to 23, and 26th chapter, from verse 36 to 43.—Hebrews 12th chapter to verse 13.—Revelations 3rd chapter, from verse 10 to 14, or the following texts:—

1st Samuel, 3rd chapter, 18th verse.  
And Samuel told him every whit and

hid nothing from him, and he said it is the Lord, let him do what seemeth him good.

Job, 1st chapter 21st verse. Naked came I out of my mother's womb, and naked shall I return thither; the Lord gave and the Lord hath taken away, blessed be the name of the Lord.

Job, 2nd chapter, 10th verse. What? shall we receive good at the hand of God and shall we not receive evil? In all this did not Job sin with his lips.

Habak. 3rd chapter, 17th 18th verses. Although the fig shall not blossom, neither shall fruit be in the vines, the labour of the olive shall fail, and the fields shall yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation.

*Remark to the Sick Person.*—That God tries us by various methods according to his wisdom, and that it is our duty,

to consider them as so many instances of his fatherly correction. That we should not only submit to them, but even rejoice in them, and pray to him to enable us to consider every thing in this light, and that while as sinners we deserve punishment, we may bear our lot contentedly, gratefully enjoy every comfort, and patiently and resignedly sustain every calamity which he may think proper to appoint, and that he would give us grace particularly to do so when sickness overtakes us. “ If I am afflicted or sick, or weak or in pain, let me not comfort myself chiefly with thinking that it will quickly be over, or that I shall soon be well, but rather with thinking and knowing that it is the appointment of divine wisdom, for reasons of infinite concernment to myself, and for the end which God has chiefly in view for his people in all his afflictions, viz: the glory of his name in their spiritual health and recovery, and a blessed

support it will be to know and feel, that I do not so much desire ease and deliverance from present trouble, as peace and strength to undergo more and greater, and even death itself, quietly, obediently in the spirit of faith, and with full acceptance of the will of God.”  
 —(*Adams's Private Thoughts.*)

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*For Support under sufferings.*

Collect for the Fourth Sunday after the Epiphany.

Read Psalms 18th, 23rd, 44th, 66th, 142nd.—1st of King's, 17th chapter to 17th verse.—Job, 5th chapter, from 3rd verse.—Isaiah, 24th chapter.—Hosea, 13th chapter, from 9th verse to 15th.—St. John, 14th chapter to verse 15th.—2nd Timothy, 2nd chapter, to verse 13.—1st St. Peter, 1st chapter, to verse 13, or the following texts:—

Romans, 8th chapter, 26, 27, and 28th verses.—Likewise the spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the



spirit itself maketh intercession for us, with groanings that cannot be uttered. And he that searcheth the hearts, knoweth what is the mind of the spirit, because he maketh intercession for the saints according to the will of God. And we know that all things work together for good, to them that love God.

Hebrews, 4th chap. 15th 16th verses. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

*Remark to the Sick Person.*—That in all trouble our only support is God, who will give us strength to bear any calamity he may think proper to send. That for this purpose we ought to pray for the assistance of the Holy Spirit, and we must trust to the merits and mediation of our Saviour Jesus Christ. We should

consider that howsoever great our sufferings may be, a great many persons suffer perhaps a great deal more than we do, and that God supports them under them. That our Saviour suffered more than we ever can, and that the use of sufferings is to make us humble, to teach us to love God and to be thankful. And therefore that sufferings and afflictions are to be considered even as blessings.—“Even  
 “pain and punishment from him are to  
 “be gratefully received, for whatever he  
 “permitteth to befall us, he permitteth  
 “it to promote the important business of  
 “our Redemption.—(*Thomas a Kempis.*)

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*On Repentance.*

Collect for Ash-Wednesday.

Read Psalms 32nd, 51st, 55th.—1st of King's, 21st chapter, from the 25th verse.—Isaiah, 55th chap.—Jeremiah, 7th chapter, to verse 29.—Ezekiel, 18th chapter, from verse 27.—Jonah, 4th

chapter—St. Luke, 13th chapter, to verse 10th, and 15th chapter.—St. John, 8th chapter to verse 12th.—Ephesians, 4th chapter, from verse 20th, or the following texts :—

Deut. 30th chapter, 1st, 2nd, 3rd and 8th verses.—And it shall come to pass when these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children with all thine heart, and with all thy soul ; that then the Lord thy God will turn thy captivity, and have compassion upon thee, and gather thee from all the nations wither the Lord thy God hath scattered thee, and thou shalt return and obey the voice of the Lord thy God and do all his commandments which I command thee this day.



Acts, 3rd chapter, 19th verse.—Repent ye therefore and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.

Acts, 5th chapter, 31st verse.—Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance unto Israel and forgiveness of sins.

Acts, 17th chapter, 30th verse.—And the times of this ignorance God winked at, but now commandeth he all men every where to repent.

*Remark to the Sick Person.*—That on account of the sins which we constantly commit, we have all need of repentance, and do not deserve the notice and protection of God. That without sincere repentance for what we have done amiss we cannot expect pardon. That repentance is not only being sorry for our sins, but stedfastly resolving to forsake and lead a new life, avoiding every thing that

would lead us back to our former sins, and constantly doing those things which God approves, and requires from us. We must pray that our sins may not be reserved for punishment in another world, but that God would be pleased to accept of our repentance, and to wash them out by the blood of his dear Son who died for sinners, That every man should say “ I cannot undo what was done, and I “ perish if God hath appointed no remedy, if there be no remission :—but then “ my religion falls together with my “ hope, and God’s word fails as well as I, “ but I believe the article of *forgiveness of* “ *Sins*, and if there be any such thing I “ may do well, for I have, and do, and will “ do that which all good men call *Repentance* ; that is, I will be humbled before “ God, and mourn for my sin, and for ever “ ask forgiveness, and judge myself, and “ leave it with haste, and mortify it with “ diligence, and watch against it carefully.—(*Taylor’s Holy Dying.*)

*On Forgiveness.*

Collect for the Twelfth Sunday after Trinity.

Read Psalms 25th, 86th, and 103rd.—Exodus, 34th chapter, from verse 4th to 10th.—Deut. 4th chapter, from verse 29th to 32nd ; and 30th chapter, to verse 11th.—Isaiah, 1st chapter, from verse 16th to 21st.—Micah, 7th chapter, from 19th verse.—St. Matthew, 18th chapter, from verse 21st.—Acts, 13th chapter, from verse 38 to 42nd.—Ephesians, 1st chapter, from verse 7 to 15th, or the following texts :

First Epistle of St. John, 1st chapter, 8th and 9th verses.—If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.—2nd chapter, 1st and 2nd verses. If any man sin, we have an advocate with the Father, Jesus Christ the righteous : and he is the propitiation for our sins, and not for ours only, but

for the sins of the whole world.—4th chapter and 10th verse. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

Revelations, 1st chapter, 5th and 6th verses. Jesus Christ, who is the faithful witness and the first-begotten of the dead, and Prince of the Kings of the earth : unto him that loved us, and washed us from our sins in his own blood. And hath made us Kings and Priests unto God and his Father ; to him be glory and dominion, for ever and ever. Amen.

*Remark to the Sick Person.*—That God willeth not the death of every sinner. That if we will but repent, he will forgive us for the sake of our dear Redeemer. That he has *promised* us forgiveness if we will apply to him for it in the name of his Son. That we have no claim to this forgiveness, but that it is obtained for us by the merits and mediation of

our Saviour Jesus Christ. That there is no other name under heaven given amongst men whereby we can be saved, and therefore that all our prayers for forgiveness must be offered up in his name, and in firm trust and confidence in his power, and willingness to hear and help us.

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*For one that has been long ill.*

Collect for the Fourth Sunday after Trinity.

Read Psalms 119th, from verse 65 to 81; 102nd and 142nd.—Genesis, 3rd chapter, to verse 20th —Deut. 28th chapter, from 58th verse.—St. Matthew, 9th chapter, from verse 20 to 23d.—St. Mark, 2nd chapter, to 14th verse.—St. Luke, 4th chapter, from verse 38 to 42nd.—St. John, 5th chapter to 17th verse.—Romans, 8th chapter, from verse 18th to 29th, and from the 35th verse to the end, or the following texts :

St. Paul's 2nd Epistle to the Corin-



thians, 4th chapter, 17th and 18th verses. For our light affliction which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen : for the things which are seen are temporal ; but the things which are not seen are eternal.—5th chapter, 1st and 2nd verses. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan earnestly, desiring to be clothed upon with our house which is from heaven.

St. Paul's 2nd Epistle to Timothy, 2nd chapter, 11th and 12th verses. It is a faithful saying, for if we be dead with him, we shall also live with him. If we suffer, we shall also reign with him. If we deny him, he will deny us.

*Remark to the Sick Person.*—That God in the midst of judgment remembers



mercy (*and instance* his saving Noah from the flood, and Lot from the overthrow of the cities of the plain) and that the severest of his afflictions are attended with some advantages. Sickness gives us time for reflection, repentance, and resolutions of amendment. It ought to raise our thoughts to the cause of all human sorrow in the disobedience of man, and to consider our sins as the cause of our sufferings. That in all our sufferings God is our help and comfort, and that as Christ healed the sick who believed in him, so he will relieve those who submit to his will, either by removing their sickness, or by taking them to himself, that where he is, they may be also.

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*Christ the Sinner's Refuge.*

Collect for the Twenty-third Sunday after Trinity

Read Psalms 2nd, 16th, 62nd, and

118th.—Numbers, 21st chapter, from verse 6 to 10th.—Job, 13th chapter, from 15th verse, and 19th chapter, from 23rd verse.—Isaiah, 26th, 43rd, and 51st chapters.—St. Matthew, 8th chapter, to 18th verse.—St. John, 10th chapter to 19th verse, and 14th and 15th chapters. St. Luke, 7th chapter, from 37th verse, or the following texts :

Isaiah, 53rd chapter, 4th, 5th, and 6th verses. Surely he hath borne our griefs and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all.

Galatians, 3rd chapter, 13th verse. Christ hath redeemed us from the curse of the law, being made a curse for us,

for it is written, cursed is every one that hangeth on a tree.

Colossians, 1st chapter, 14th verse.  
In whom have we redemption through his blood, even the forgiveness of sins.

Revelations, 5th chapter, 9th verse.  
And they sang a new song saying, thou art worthy to take the book and open the seals thereof, for thou wast slain, and hast redeemed us to God by his blood, out of every kindred, and tongue, and people, and nation.

*Remark to the Sick Person.*—That all men have sinned: but that Jesus Christ came into the world *to save sinners*, and that there is no other name under heaven given amongst men whereby we can be saved. No other way of being saved from the punishment of our sins, but by believing in his merits and mediation, and in the atonement which he has made for the sins of the world.—“It is he that  
“brought thee up from the pit of hell,  
“reversed the sentence of thy damnation,

“ bore the curse which thou shouldest  
 “ have borne, restored thee to the bles-  
 “ sing thou hadst forfeited, and purchased  
 “ the advancement which thou must inhe-  
 “ rit for ever.”—(*Baxter's Saint's Rest.*)

His death gives sinners life, his suffer-  
 ings release them from suffering, and his  
 going into the grave takes away the  
 sting of death, and opens the gates of  
 heaven to all believers. Every sinner  
 ought to look up to the cross for salva-  
 tion, as the children of Israel looked up  
 to the brazen serpent. And no sinner  
 ought to despair, for Christ is able to  
 save to the uttermost them that come to  
 God by him: that truly repent of their  
 sins, and trust to the merits of their  
 redeemer for salvation. “ In true con-  
 “ trition and humiliation, the hope of  
 “ pardon hath its birth; there the trou-  
 “ bled conscience is set at rest, the grace  
 “ that was lost is found again. Man is  
 “ delivered from the wrath to come, and  
 “ God and the penitent soul meet toge-

“ther with a holy kiss. The humble  
 “sorrow of a broken and contrite heart,  
 “is thy chosen sacrifice; O Lord, infi-  
 “nitely more fragrant than clouds of  
 “burning incense. It is the precious  
 “ointment with which thou desirest to  
 “have thy holy feet anointed. A broken  
 “and a contrite heart thou never didst,  
 “nor ever will despise, that is the place  
 “of refuge from the wrath of the enemy,  
 “and there all impunity both of the  
 “flesh and of the spirit, is cleansed and  
 “washed away.” (*Thomas a Kempis.*)

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*For one that is in great bodily pain.*

Collect for the Third Sunday after the Epiphany.

Read Psalms 38th, 77th, and 88th.—  
 Job, 10th and 14th chapters.—St. Mat-  
 thew, 9th chapter, to 9th verse.—St.  
 Mark, 5th chapter, from verse 25, and  
 9th chapter, from verse 17th to 28th.—  
 St. Luke, 16th chapter, from verse 19th,  
 or the following texts :—55th Psalm, and

22nd verse. Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved.

71st Psalm, and 20th verse. Thou which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth.

Proverbs, 3rd chapter, 11th and 12th verses. My son, despise not thou the chastening of the Lord, neither be weary of his correction. For whom the Lord loveth he correcteth, even as a father the son, in whom he delighteth.—24th chapter, and 10th verse. If thou faint in the day of adversity, thy strength is small.

The 2nd Epistle of Timothy, and 3rd verse. Thou therefore endure hardness, as a good soldier of Jesus Christ.

1st Epistle of Peter, 2nd chapter, and 21st verse. For even hereunto were ye called, because Christ also suffered for us, leaving us an example that ye should follow his steps.



*Remark to the Sick Person.*—That many most excellent persons have suffered the greatest bodily pains and sickness, as Job, Hezekiah, Lazarus,—and that under them all they put their trust in God. That as Christ healed the greatest distempers amongst the Jews, and as God sent an angel to strengthen Christ in his agony, so he will always send a remedy for the greatest of our sufferings, either by blessing the means used for our recovery, or by taking us away from our distress. That he never willingly afflicts us, and that what pain and misery he may send, it will prove beneficial to us. We are not to think that because God sometimes afflicts us very sorely, that therefore he is unmindful of us, but that in all circumstances “ God’s design is to “ bring us happily to himself in another “ world, and he will leave no means “ unessayed for that purpose. If we “ have the same end in view, and look “ up to him as carrying it on steadily for

“us, we may be happy both here and hereafter. If we have not, the consequence must necessarily be despondency, vexation, and fretfulness at the ways of Providence.”—(*Adams's Private Thoughts.*)

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*For one that is low spirited.*

Collect for the Fourth Sunday after the Epiphany.

Read Psalms 4th, 43rd, 56th, and 69th. St. Matthew, 4th chapter, to 12th verse. St. Luke, 12th chapter, to verse 8th.—St. John, 11th chapter, to verse 46th, and 16th chapter.—Hebrews, 10th chapter, and 12th chapter to 14th verse.—1st Epistle of St. John, 1st chapter, or the following texts :

Hebrews, 12th chapter, 1st, 2nd and 3rd verses. Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the

race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

Proverbs, 3rd chapter, 25th and 26th verses. Be not afraid of sudden fear, neither of the desolation of the wicked when it cometh, for the Lord shall be thy confidence, and shall keep thy foot from being taken.

Isaiah, 54th chapter, 7th and 8th verses. For a small moment have I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.

*Remark to the Sick Person.*—That in all distresses of mind, arising either from

fears, from misfortunes, from the death of friends, or from a sense of our own sins, our sure support and consolation is to be found in the assistance of God. The Gospel holds out great comfort to us by shewing us the power of Christ to help us under every difficulty. That God willeth not the death of any sinner. That Christ is the propitiation for our sins, and therefore that we ought not to be cast down, nor dejected in our minds, but to be thankful and to rejoice that we have such a friend as Jesus Christ to support and console us, and to remember that “no man need be miserable or unhappy as long as there is a way open to the throne of grace.”--(*Adams's Private Thoughts*.)—“I never found a man so invariably holy and devout, as not to have experienced the absence of grace, and felt some decay of spiritual fervour: and from this severe trial no saint has been exempt, to whatever degrees of rapture and elevation his spirit may

" have been exalted. It is a trial how-  
 " ever, that when patiently endured for  
 " the love of God, prepares and qualifies  
 " the soul for the high state of divine  
 " contemplation. It may always be con-  
 " sidered also as a sign of approaching  
 " comfort, and to those who suffer it with  
 " resignation, humility, and faith, is  
 " the uninterrupted felicity of Paradise  
 " chiefly promised, *to him that over-*  
 " *cometh*, saith he, who is *the first and*  
 " *the last, will I give to eat of the tree of*  
 " *life, which is in the midst of the Para-*  
 " *dise of God.*"—(*Thomas a Kempis.*)

" Go now and complain that your life  
 " is full of anxious care and trouble, that  
 " every day brings its trial with it, and  
 " every night its temptation; and much  
 " you fear that God has withdrawn his  
 " holy spirit from you, and no longer  
 " regards you with the watchful eye of a  
 " tender Father, but has given you up  
 " to uncertain fears, to anguish and  
 " despair in this world, and to ruin



“ inevitable in the next. But when you  
 “ remember, that through all these dan-  
 “ gers and difficulties Christ has led the  
 “ way, that he like you, nay more than  
 “ you, was tempted and exposed, you  
 “ must blush at your complaints, and  
 “ with confusion of face confess, that  
 “ you have charged God foolishly, and  
 “ with the holy Psalmist say, *it is mine*  
 “ *own infirmity.*”—(*Sherlock.*)

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*Christ both able and willing to save  
 Sinners.*

Collect for the Second Sunday after Easter.

Read Psalms 110th, 115th, 116th, and  
 121st.—Isaiah, 43rd chapter, 44th to  
 verse 9th, and 51st chapter.—Zecha-  
 riah, 10th chapter, from verse 5th.—St.  
 Matthew, 8th chapter, and 11th chapter  
 from verse 25th.—St. John, 16th chap-  
 ter, from 23rd verse, or the following  
 texts :



Malachi, 3rd chapter, 1st, 2nd, and 3rd verses. Behold I will send my messenger, and he shall prepare the way before me. And the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant whom ye delight in, behold he shall come saith the Lord of hosts. But who may be able to abide the day of his coming? and who shall stand when he appeareth? for he is like a refiners fire, and like fullers sope. And he shall sit as a refiner, and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

Jeremiah, 23rd chapter, 5th and 6th verses. Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby

he shall be called, **THE LORD OUR RIGHTEOUSNESS.**

Matthew, 11th chapter, and 28th verse. Come unto me all ye that labour and are heavy laden, and I will give you rest.—9th chapter, and 6th verse. But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy) arise, take up thy bed and go unto thine house.

Galatians, 1st chapter, 3rd and 4th verses. Grace be to you and peace from God the Father, and from our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father.

*Remark to the Sick Person.*—That as our Redeemer is God, so he has power to save sinners: and as he is man, he knows all our infirmities and pities them, and is most willing to save us. That he will save us, if we will but come to him with full confidence in his power, and

faith in the efficacy of his death and  
 passion, and that none that thus come  
 will be rejected. "That men are to  
 "place all their hope and confidence of  
 "Salvation in Jesus Christ the Son of  
 "God, that is, that through the alone  
 "merit of his death and sufferings God  
 "is reconciled to us, and that only upon  
 "the account of the satisfaction which  
 "he hath made to divine justice, we are  
 "restored to the favour of God, and our  
 "sins are pardoned to us, and we have  
 "a title to eternal life ; not but there are  
 "*conditions* on our part to make us  
 "capable of these benefits. Faith and  
 "repentance, and sincere obedience and  
 "holiness of life, without which, we shall  
 "never be made partakers of them : but  
 "that the Salvation of Christ is the only  
 "*meritorious* cause of those blessings."—  
 (Tillotson.)

"If we therefore ever hope for any  
 "benefit by this coming of Christ into  
 "the world, we must apply our minds to

“consider seriously, on what *conditions*  
 “we may reasonably hope for Salvation  
 “by him. Can they think that Christ  
 “came to so little purpose as to save  
 “men *in* their sins? If that were to be  
 “hoped, there had been no need of his  
 “coming: but it is a hard work indeed  
 “to save us *from* them. The guilt must  
 “be expiated, and the power subdued.  
 “The former Christ hath done: but he  
 “expects, and with great reason, that  
 “we should deny ungodly and worldly  
 “lusts, and work out our own Salvation  
 “with fear and trembling.”—(*Bishop*  
*Stillingfleet.*

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*Christ died to make atonement for the Sins  
 of the whole World.*

The Third Collect for Good Friday.

Read Psalms 22nd, 69th, and 88th.—  
 Genesis, 22nd chapter, to verse 20th.  
 Isaiah, 50th chapter, from verse 6th.  
 St. Luke, 23rd chapter, to verse 50th.

St. Matthew, 1st chapter, from verse 18th, and 16th chapter from verse 21st. Acts, 3rd chapter, or the following texts :

Isaiah, 53 chapter and 6th verse. All we like sheep have gone astray : we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all.—64th chapter, and 6th verse. But we are all as an unclean thing, and all our righteousness are as filthy rags, and we do all fade as a leaf, and our iniquities, like the wind, have taken us away. 45th chapter, the 21st and 22nd verses. Tell ye, and bring them near, yea, let them take counsel together : who hath declared this from ancient time ? who hath told it from that time ? have not I the Lord ? and there is no God else beside me, a just God and a Saviour, there is none beside me. Look unto me and be ye saved, all the ends of the earth : for I am God, and there is none else. 53rd chapter, the 11th and 12th verses.



By his knowledge shall my righteous servant justify many: for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong: because he hath poured out his soul unto death: and he was numbered with the transgressors, and he bare the sin of many, and made intercession for the transgressors.

Colossians, 1st chapter and 14th verse. In whom we have redemption through his blood, even the forgiveness of sins.

Acts, 3rd chapter and 25th verse. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, and in thy seed shall all the nations of the earth be blessed.—13th chapter and 26th verse. Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.—2nd chapter and 39th verse. For the promise is unto you and



to your children, and to all that are afar off, even as many as the Lord our God shall call.

Isaiah, 59th chapter 19th, 20th, and 21st verses. So they shall fear the name of the Lord from the west, and his glory from the rising of the sun: when the enemy shall come in like a flood, the spirit of the Lord shall lift up a standard against him. And the redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them saith the Lord, my spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed, saith the Lord, from henceforth and for ever.

*Remark to the Sick Person.*—That Adam having sinned against God, became liable to punishment, and forfeited the favour and protection of his Maker.

God, however, sent his Son Jesus Christ into the world to make atonement for his sin.—That all mankind, inherit from Adam a depraved nature, which leads them into sin, but that the sacrifice made by Christ, cleanseth them from all sin, “both original and actual,” and that all the *claim* we have to eternal life, is purchased for us by the death of our Redeemer, who took away the punishment we had deserved, and made a full, perfect, and sufficient sacrifice for the sins of the *whole* world.—That *every* man hath an interest in the merits of Christ, and that as *every* infant that comes into the world “brings along with it the “guilt of Adam’s sin, so it brings along “with it likewise the benefits of Christ’s “meritorious death, which God hath set “forth as a standing propitiation for the “sins of the *whole* world: that the covenant of grace commenced immediately “after the covenant of works was broken, “and has included *all* mankind ever

Galatians, 3rd chapter, and 14th verse. That the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith. 5th chapter, and 23rd verse. The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance.

Ephesians, 4th chapter, and 30th verse. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.

*Remark to the Sick Person.*—That as we are not able of ourselves to do any thing as of ourselves, it is our duty to pray to God to give us the assistance of his Holy Spirit, that he may enable us to do those things which are pleasing to him, and to resist the temptations that beset us. That God will give his Holy Spirit to them that ask it with fervency and humility, and that the proof of our having the Spirit, is our keeping God's

commandments, and doing our duty to the best of our power. That we may resist the Spirit, and drive him from us by our wickedness, for he will not dwell in the body that is subject to sin.—“ You  
 “ little think how much the life of all  
 “ your graces, and the happiness of your  
 “ souls depend upon your ready and cordial obedience to the Spirit. When  
 “ the Spirit urges thee to silent prayer, or  
 “ forbids thee thy known transgressions,  
 “ or points out to thee the way in which  
 “ thou shouldst go, and thou wilt not  
 “ regard, no wonder if heaven and thy  
 “ soul be strange. If thou wilt not follow the Spirit while it would draw thee  
 “ to Christ and thy duty, how should it  
 “ lead thee to heaven, and bring thy  
 “ heart into the presence of God? The  
 “ more of this Spirit we resist the deeper  
 “ will be the wound; and the more we  
 “ obey, the speedier will be our peace.”—  
 (*Baxter's Saint's Rest.*)

“ When men once begin to wish that



"their consciences would be quiet, that  
 "the Spirit of God would not speak to  
 "them; when once they strive to quiet  
 "their consciences by running into still  
 "greater crimes, and are deaf to the soft  
 "whispers of the Holy Spirit of God;  
 "then is that spirit said to be grieved:  
 "and as a grieved person forsakes the  
 "thing which offends him, so the Spirit  
 "of God, if men will still shut their ears,  
 "at last gives them up to a reprobate  
 "mind; that is, a mind void of judg-  
 "ment."—(*Bishop Wilson.*)

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### *On Death.*

Collect for Easter Even.

Read Psalms 16th, 39th, and 90th.—  
 Genesis, 3rd chapter.—2nd Samuel, 12th  
 chapter, from verse 16th to 24th.—1st of  
 Kings, 17th chapter, from verse 17th.—  
 2nd of Kings, 4th chapter, from verse  
 18th to 38th.—St. Luke, 11th chapter,



from verse 11th to 19th.—St. John, 11th chapter, to verse 47th, and 14th chapter to verse 8th.—1st of Thessalonians, 4th chapter, from verse 13th.—1st of Corinthians, 15th chapter.—Revelations, 22nd chapter, or the following texts :

Job, 19th chapter, 25th and 26th verses. For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God.

Isaiah, 40th chapter, 6th 7th and 8th verses. The voice said cry, and he said what shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the spirit of the Lord bloweth upon it. The grass withereth, the flower fadeth, but the word of the Lord shall stand for ever.

Hosea, 13th chapter, and 14th verse. I will redeem them from death : O death, I will be thy plagues ; O grave, I will

be thy destruction ; repentance shall be hid from mine eyes.

1st of Thessalonians, 4th chapter and 13th verse. But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.—5th chapter 9th and 10th verses. For God hath not appointed us to wrath, but to obtain Salvation by our Lord Jesus Christ. Who died for us, that whether we wake or sleep we should live together with him.

Revelations, 14th chapter and 13th verse. And I heard a voice from heaven, saying unto me, blessed are the dead which die in the Lord, from henceforth, yea saith the Spirit, that they may rest from their labours, and their works do follow them.

*Remark to the Sick Person.*—That death is the common lot of all men, appointed by God as the consequence of Adam's transgression. That no condi-

tion of life can exempt us from it, and that it is the only passage into another world. That our Saviour having undergone death, has taken away the sting and terror of it : and that as he promised that where he is, his faithful followers should be so likewise, we should endeavour so to live, that after death we may be admitted into the mansions of bliss, and re-united to those whom we have loved and lost ; and remember that though the Christian sorrows for his departed friends, “ he sorrows, but not without hope—he weeps, but he knows that God will soon wipe away all tears from his eyes —his friends are not lost for ever, they are only gone before, where he must soon follow.—He hopes that they will bid him welcome to a better world, where all who have obtained mercy through Christ, will meet to part no more.”—(*Bowdler.*)

“ It is no inconsiderable boon that death will make us companions of those

“ who have been the friends of God, and  
“ the bright models of faith and virtue to  
“ mankind. Our kindred also are dead,  
“ our fathers—it may be our dear mothers,  
“ and the friends whom we have loved  
“ as our own souls. In a world which  
“ they have left for ever, who would al-  
“ ways remain? To the state to which  
“ they have passed, who does not some-  
“ times solace himself with the expecta-  
“ tion of one day going? Death gathers  
“ us to our fathers.—Death restores to  
“ us the friends of whom he had deprived  
“ us.—Death brings the child to the long  
“ absent parent : he brings the parent to  
“ her oft lamented child. Pleasant to  
“ nature is the thought of even mingling  
“ our ashes with the ashes of our ances-  
“ tors, and sharing with our kindred the  
“ repose of the Grave. But ravishing  
“ to the eye of *faith* is the prospect of  
“ rejoining their spirits in better worlds,  
“ and winging with them the flights of  
“ immortality. Jesus too, our blessed



“ Redeemer, he hath passed through the  
 “ gate of death : and shall we not choose  
 “ to drink of the cup of which he drank ?  
 “ The vale which he hath consecrated by  
 “ his own presence, shall we be averse to  
 “ enter ? There is a noble satisfaction  
 “ in sharing the fate of the worthy.  
 “ There is a comfort, a joy in being con-  
 “ formed in our fortunes to those whom  
 “ we venerate or love. How much then in  
 “ the contemplation of dissolution, must  
 “ it bend the Christians mind to meet  
 “ his doom, to recollect that his Lord  
 “ submitted to die.’ —(*Bishop Dehon.*)

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*Different condition of the good and bad.*

Collect for the 18th Sunday after Trinity.

Read Psalms 1st, 9th 73rd, 91st, and  
 112th,—Job, 18th chapter.—Deutero-  
 nomy, 11th chapter, from verse 22nd to  
 29th, and the 32nd chapter, to verse 48th.  
 1st of Samuel, 2nd chapter, to verse 11th.



Isaiah, 57th chapter from verse 15th.—Jeremiah, 5th chapter, from verse 21st to 30th.—Ezekiel, 18th chapter.—St. Matthew, 25th chapter, from verse 31st. St. Luke, 12th chapter, from verse 31st to 49th, and 16th chapter, from verse 19th.—Romans. 2nd chapter, to verse 12th.—2nd Thessalonians, 1st chapter. Hebrews, 10th chapter, from verse 16th, or the following texts :

Proverbs, 21st chapter, 3rd and 15th verses. To do justice and judgment is more acceptable to God than sacrifice. It is joy to the just to do judgment, but destruction shall be to the workers of iniquity.

Daniel, 12th chapter, 2nd and 3rd verses. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever.

1st Corinthians, 6th chapter, 9th verse. Know ye not, that the unrighteous shall not inherit the kingdom of God?

Romans, 6th chapter, and 23rd verse. For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.

1st of Peter, 3rd chapter, and 12th verse. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers, but the face of the Lord is against them that do evil.

2nd Corinthians, 5th chapter, 10th and 11th verses. For we must all appear before the judgment seat of Christ, that every one may receive the things done in the body, according to that he hath done, whether it be good or bad. Knowing therefore the terrors of the Lord, we persuade men; but we are made manifest unto God, and I trust also are made manifest unto your consciences.

*Remark to the Sick Person.*—That the condition of the good and bad is very

different even in this world, and certainly will be so in the next. That the rewards of the Gospel are only promised to the good, and the threatenings are only denounced against the wicked, that is, those that are impenitent and will not forsake their sins. Every man must give account of his own actions at the day of judgment, and will be treated accordingly.

“ Let a man frequently and seriously, by  
 “ imagination place himself upon his  
 “ death-bed, and consider what great  
 “ joys he shall have for the remembrance  
 “ of every day well spent, and what he  
 “ would give that he had so spent all his  
 “ days. He may guess at it by propor-  
 “ tions, for it is certain *he* shall have a  
 “ joyful day and prosperous night who  
 “ hath spent his day holily, and *he* resigns  
 “ his soul with peace into the hands of  
 “ God, who hath lived in the peace of  
 “ God, and the works of religion in his  
 “ life time. This consideration is of a  
 “ real event, it is of a thing which will

“ certainly come to pass. It is appointed  
 “ for all men once to die, and after death  
 “ comes judgment, the apprehension of  
 “ which is dreadful, and the presence of  
 “ it intolerable, unless by religion and  
 “ sanctity we are disposed for so venera-  
 “ ble an appearance.”—(*Taylor’s Guide  
 to Eternal Happiness.*)

“ But especially when we come to die,  
 “ and must immediately appear before  
 “ this God, and expect to enter into his  
 “ rest, then the difference will plainly  
 “ appear; then what a joy will it be to  
 “ think, I am going to the place I daily  
 “ conversed in, to the place from whence  
 “ I tasted such frequent delights, to the  
 “ God whom I met in my meditation so  
 “ often. On the contrary, what a terror  
 “ will it be to think, I must die and go I  
 “ know not whither, from a place where  
 “ I am acquainted, to a place where I  
 “ have no familiarity or knowledge. It  
 “ is inexpressible horror to a dying man  
 “ to have strange thoughts of God and

“heaven ; I am persuaded the neglect of  
 “this duty so commonly makes death  
 “even to godly men, unwelcome and  
 “uncomfortable.”——(*Barter's Saint's  
 Rest.*)

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*On the mercy of God.*

Collect for the Eleventh Sunday after Trinity.

Read Psalms 86th, 103rd, 107th, and  
 108th.—Genesis, 18th chapter, from verse  
 17th.—Deuteronomy, 4th chapter, from  
 verse 25th to 41st.—Nehemiah, 9th chap-  
 ter, from verse 6th.—Isaiah, 35th and  
 40th chapters.—Lamentations, 3rd chap-  
 ter, from verse 22nd to 37th.—St. Mat-  
 thew, 18th chapter, from verse 21st, and  
 20th chapter, from verse 30th.—St. Luke,  
 1st chapter, from verse 68, and the 15th  
 chapter.—St. John, 8th chapter to verse  
 12th.—Romans, 5th chapter.—Ephesi-  
 ans, 2nd chapter, or the following texts :

Exodus, 34th chapter, and 6th verse.  
 And the Lord passed by before him and



proclaimed the Lord, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth.

Daniel, 9th chapter, and 9th verse. To the Lord our God belong mercies and forgivenesses, though we have rebelled against him.

Micah, 7th chapter, and 18th verse. Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy.

1st St. John, 1st chapter, and 9th verse. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

Numbers, 23rd chapter, 19th verse. God is not a man that he should lie, neither the Son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?

Deuteronomy 7th chapter, 9th verse.  
 Know therefore, that the Lord thy God,  
 he is God, the faithful God, which keep-  
 eth covenant and mercy with them that  
 love him, and keep his commandments,  
 to a thousand generations.

*Remark to the Sick.*—That the mercy  
 of God extends over all mankind, and  
 is displayed, in the forgiveness of their  
 sins,—in the redemption of the world by  
 our Lord Jesus Christ,—in the means of  
 grace which he has appointed,—in the  
 hope which he has given us of eternal  
 life,—in the daily provision he makes  
 for our support and comfort,—and in  
 the protection he affords us from the  
 dangers by which we are surrounded.  
 Mercy is the favourite attribute of God,  
 and it is our duty constantly to regard  
 him as merciful to all his works, at the  
 same time remembering that he is *just* as  
 well as *merciful*, and that though he will  
 by no means clear the guilty, he displays  
 his mercy most illustriously in giving  
 them time and opportunity to repent, and

in urging them to do so, by the most affectionate and weighty motives.—“ O that  
 “ we could always think of God as we do  
 “ of a friend, as of one that unfeignedly  
 “ loves us, whose very heart is set upon  
 “ doing us good, and hath therefore pro-  
 “ vided for us an everlasting dwelling  
 “ with himself.” --(*Baxter's Saint's Rest.*)

“ In the movements of his wise adminis-  
 “ tration, what we might naturally  
 “ expect, we shall invariably discover,  
 “ both the tenderest compassion for the  
 “ guilty, and the most vigilant protection  
 “ of truth, purity, and virtue ; for if there  
 “ be in the mitigated or averted chastise-  
 “ ments of heaven, a voice which says to  
 “ to the ignorant and misguided, and  
 “ above all to the penitent sinner, ‘ nei-  
 “ ther do I condemn thee,’ there is another  
 “ voice in the recorded and accumulated,  
 “ and impending visitations of awakened  
 “ judgment, which amidst the blessings  
 “ of guidance and instruction, pronoun-  
 “ ces ‘ go and sin no more’”.—(*Bishop  
 Jebb.*)

## PRAYERS.

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*For Forgiveness.*

O GRACIOUS GOD, who hast taught us to pray to thee for mercy, and hast promised it to those who apply to thee for it in the name of thy Son ; hear our earnest supplications for this thy servant, who now desires to seek for and to obtain it, through the merits of *his* Saviour Jesus Christ. Open thine eyes, we beseech thee, to *his* sufferings, and thine ears to *his* prayers ; *he* confesses that *he* is unworthy of the grace *he* asks, and that nothing but thy unbounded goodness could encourage *him* to apply for it. But without thy mercy *he* must for ever perish, and as no creature can bear the thought of eternal perdition, so thou hast graciously declared that *thou wilt not the death of any sinner*. Enliven therefore *his* petitions, and accept them, and grant that

*he* may obtain mercy, that through *him* *Jesus Christ* may shew forth all long suffering and compassion. *His* life, he acknowledges, cannot stand a strict test and enquiry; for if *thou Lord* shouldest be extreme to mark what is done amiss, *O Lord* who may abide it. *He* dares not appeal to the tribunal of thy Justice, but *he* flies to thy gracious offer of mercy. Accept *him* therefore we pray thee, according to the blessed covenant of favour and acceptance, which thy Son our Saviour purchased for us, and published to us. Prepare him by sincerity of heart, and resolution of obedience, to apply to thee in prayer. Strengthen *him* by a comfortable trust in thee, to proceed in the path of holiness,—favour *him* with further time to shew his sincerity by a holy life, and whenever thou shalt please to call *him* hence, receive *him* into the arms of thy favour, through the intercession and merits of our only advocate and redeemer, *Jesus Christ* our Lord. Amen. (*Dodwell.*)



*For one that has been long ill.*

O GRACIOUS GOD, who in the midst of judgment hast remembered mercy, and hast made the sorest calamities to which we are liable, to be attended with some advantages : give thy grace to this thy servant, that *he* may look on *his* present condition, to remind *him* of *his* sins, and of thy mercy ; by both to quicken *him* to earnest repentance. Let the tedious distemper under which he suffers, raise his thoughts to the cause of all human sorrow in the disobedience of man, and to an humble reflection on the disobedience of each man, as a just cause of each one's suffering. But let *him* look on the time and opportunity hereby afforded, as a particular favor, and improve it to a real blessing ; make *him* thankful that *he* was not snatched away in a state of impenitence, nor cut off in the pursuit of sins and follies. Make *him* thankful that *his* distemper does not affect *his* understanding, but that thou

continuest to *him* the use of *his* senses and of *his* reason. O continue to *him*, or revive in *him*, the grace to improve this opportunity of mercy, and if his long sickness try *his* patience, let it likewise confirm it. Grant that *he* may employ the time hereby afforded, in acts of *Repentance* for his former offences, in acts of *Resignation* to *his* present lot, and in acts of *Trust* for thy future mercy, that whilst *his* body is decaying, *his* soul may be improving, and at their ensuing separation may be duly prepared to return to thee who gavest it, through the merits and satisfaction of our Saviour, Jesus Christ. Amen.—(*Dodwell.*)

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*For one that is Young.*

O GOD, the author of our being, and the disposer of our state, who made us for probation in this world, and for glory in the next, have mercy we beseech thee,

on this thy servant, who almost at the entrance of life, has this solemn call to consider the uncertainty of his future abode in it. Give *him*, we pray thee, an early sense of *his* duty towards thee, as the great end of his being, and the business of his life, and grant *him* repentance, for the faults and follies of *his* unripe years. *O remember not the sins and offences of his youth, but according to thy mercy, think thou upon him, O Lord, for thy goodness.* Give *him* farther time to work out *his* Salvation, and give him grace to employ the remainder of it to that purpose. Let *his* whole desire be to attain thy favor, and in that let *him* trust with comfort, whether thou shalt please to continue *him* in life, or to cut *him* off from it. Accept of such improvement as has been suitable to *his* years, and whether earlier or later, let his departure from this world convey him to the happiness of the next, through the merits and mediation of our Saviour, Jesus Christ. Amen.-(*Dodwell.*)

*For one that is old.*

O GOD, the giver of life, and the preserver of it through the many accidents and dangers that surround it; we offer up our prayers for, and with this thy servant, whom thou hast long continued through the changes and chances of it. Direct *him* to pay his just acknowledgments to thy good providence, for the many deliverances with which he has been favoured, and the many mercies he has received. But principally lead him to reflect on the return he has made for them. *He* has a long life to account for, and the use or abuse of many favors to present with joy or terror before thee: as thou hast hitherto spared *him*, O spare *him* still further for the purpose of Repentance. Let not a former habit of iniquity discourage *his* attempts at penitence and reformation, but let *him* finish his course with good resolutions and good deeds, and prepare *his* heart, as well as *his* infirmities will permit, to see thee yet

with comfort in thy kingdom. O grant this mercy for the sake of thy Son Jesus Christ, our Lord. Amen.—(*Dodwell.*)

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*For one that is at the point of Death.*

BLESSED JESUS, who once represent-  
edst thyself visibly to thy dying servant,  
St. Stephen, to support him in the last act  
of his probation; look down we beseech  
thee with mercy and compassion on this  
our departing *brother*, the work of thine  
own hands, and the purchase of thine  
own blood, and enable him to look up  
with the eye of faith to thee, and to reap  
satisfaction in the prospect. Thy suffer-  
ings and thy promises, as set forth in the  
gospel, are at all times the only ground  
of comfort to miserable sinners, and more  
especially at this time of trial and distress.  
We cannot look forward with any degree  
of hope, to those important seasons, the  
hour of death, and the day of judgment,  
but by thy gracious assistance. O grant



it in this time of need, and hear our prayers for this thy servant, who is now hastening to thy tribunal, and who puts *his* whole confidence only in thy mercy. O suffer *him* not to fail of that happiness, which thou thyself didst once die to obtain for *him*. By the merits of thine own agony save *him* safely through *his*. By thy cross and passion blot out the remembrance of *his* offences. By thy precious death and burial, prepare *him* patiently to submit to *his* change. By thy glorious Resurrection entitle *him* to the same hope, and by thy ascension bring *him* to the same state of glory. In this *his* distressed state, in which he is incapable of relief from any other power, yet we know that *he* can, and we pray that *he* may find thy all-sufficient help, both for *his* soul and for *his* body. Grant that the former may depart in peace, and the latter may rest in hope, and both be joined again in endless joy and glory. And bring us all, we beseech thee, in thy own good time,

to the same happy and glorious state,  
through thine own all-sufficient merits  
and mediation.—(*Dodwell.*)

**O GOD**, whose nature and property is  
ever to have mercy and to forgive, receive  
our humble petitions; and though we  
be tied and bound with the chain of  
our sins, yet let the pitifulness of thy









